

Camp. of
H. F. W. Steynolds
Secy

CEREMONIES OF DEDICATING
THE
NEW MASONIC TEMPLE
IN
WATERBURY,

UNDER THE AUSPICES OF THE

M. W. Grand Lodge,

OF

CONNECTICUT,

November 20, 1888.

HARTFORD, CONN.:

PRESS OF WILEY, WATERMAN & EATON.

1889.

CEREMONIES OF DEDICATING
THE
NEW MASONIC TEMPLE
IN
WATERBURY,

UNDER THE AUSPICES OF THE

M. W. Grand Lodge,

OF

CONNECTICUT,

November 20, 1888.

HARTFORD, CONN.:
PRESS OF WILEY, WATERMAN & EATON.
1889.

Digitized by the Internet Archive
in 2018 with funding from

This project is made possible by a grant from the Institute of Museum and Library Services as administered by the Pennsylvania Department of Education through the Office of Commonwealth Libraries

CEREMONIES
OF THE
M. W. Grand Lodge of Connecticut,
AT AN
Emergent Communication
HELD IN
WATERBURY, CONNECTICUT, NOVEMBER 20TH, 1888,
FOR THE PURPOSE OF
Dedicating the New Masonic Temple.

At an emergent communication of the Most Worshipful Grand Lodge, of Connecticut, held in the city of Waterbury, Monday, November 20th, A. D. 1888, the following officers were present:

OFFICERS.

- M. W. JOHN W. MIX, *Grand Master.*
R. W. JOHN H. SWARTWOUT, *Deputy Grand Master.*
“ CLARK BUCKINGHAM, *Grand Senior Warden.*
“ ARTHUR H. BREWER, *Grand Junior Warden.*
“ WM. WALLACE LEE, *as Grand Treasurer.*
“ JOSEPH K. WHEELER, *Grand Secretary.*
W. SAMUEL BASSETT, *as Grand Senior Deacon.*
“ WM. W. PRICE, *Grand Junior Deacon.*
“ WM. E. HYDE, *Grand Marshal.*
“ REV. J. B. WILDMAN, *Grand Chaplain.*
“ HENRY O. WARNER, *as Grand Senior Steward.*
“ JAMES E. COER, *Grand Junior Steward.*
“ L. O. DAVIS, *as Grand Tyler.*

PAST GRAND MASTERS PRESENT.

DAVID CLARK, Hartford.

ELI S. QUINTARD, New Haven.

WILLIAM WALLACE LEE, Meriden.

JOHN H. BARLOW, Birmingham.

JAMES McCORMICK, Windsor.

FRED. H. WALDRON, New Haven.

The Most Worshipful Grand Lodge was opened in ample form, for the purpose of dedicating the new masonic temple recently erected by the fraternity for the use of the various masonic bodies in the city of Waterbury, after the following

ORDER OF EXERCISES.

The fraternity assembled at Odd Fellows' Hall, at half-past 12 o'clock, P. M., and received the Grand Master and officers of the Grand Lodge of Connecticut.

The Grand Lodge being opened, the request for dedication was made by Bro. Norman D. Granniss, President of the Masonic Temple Association.

The procession was formed and proceeded to the temple under escort of Harmony and Continental Lodges.

The officers of the Grand Lodge entered the assembly room and the brethren entered the lodge room and were seated.

The Grand Master and officers of the Grand Lodge then entered the hall and proceeded three times around the lodge, with a voluntary upon the organ, the brethren all standing.

After the Grand Officers had taken their stations the following ode was sung by the Temple Choir, under the direction of Bro. J. W. Walker, organist :

“Great Architect of Heaven and Earth!
To whom all nature owes its birth,
Thou spake! and vast creation stood;
Surveyed the work, pronounced it good.

Lord, canst thou deign to own and bless
 This humble dome, this sacred place?
 O! Let thy spirit's presence shine
 Within these walls, this hour of thine.

'Twas reared in honor of thy name;
 Here kindle, Lord, the sacred flame!
 O! make it burn in every heart,
 And never from this place depart.

Lord, here the wants of all supply,
 And fit our souls to dwell on high!
 From service in this humble place
 Raise us to praise thee, face to face."

The following historical address was delivered by Bro.
 Nathan Dikeman :

HISTORICAL ADDRESS.

In the mass of material collected for a history of freemasonry in Waterbury, time will allow only a brief outline, and this address cannot be dignified by the name of history, but simply a sketch of the most salient points, in a history which it is hoped, may at some future time, be presented more in detail. To condense a history, embracing a period of one hundred and twenty-three years, within the limits of a single half hour, will be my endeavor this afternoon, and I bespeak your patience while listening to the dry historical facts and statistics, of which a paper of this kind must be made up, leaving you to anticipate the pleasure of a more interesting and entertaining address from our reverend brother, at a later hour. So without further preliminary I will proceed to the work.

One hundred and twenty-three years ago, on the 17th day of July, 1765, a charter was issued by the Right Worshipful Jeremiah Gridley, Provincial Grand Master of the ancient and honorable society of Free and Accepted Masons in North America, from which the following is an extract :

JEREMIAH GRIDLEY, G. M.

To all and every one, right worshipful, worshipful and loving brethren, Free and Accepted Masons—now residing, or that may hereafter reside in Waterbury, New Haven county and colony of Connecticut:

The Right Worshipful Jeremiah Gridley, Esq., Provincial Grand Master of the Ancient and Honorable Society of Free and Accepted Masons in North America, sendeth greeting. Whereas, application has been made to us by Joel Clark, James Raynolds and sundry other brethren of the Ancient and Honorable Society of Free and Accepted Masons, now residing at, or near Waterbury aforesaid, that we would be pleased to constitute them into a regular lodge and appoint a suitable and worthy person as master of said lodge, with full power granted to him and his successors, to rule, govern and regulate the same, that Masonry may increase and flourish in those parts; Now know ye, that we, (trusting and relying in the fidelity, resolution and good conduct, and putting in him special trust) have nominated, ordained, constituted and appointed, and by these presents do nominate, ordain, constitute and appoint John Hotchkiss, (our right worshipful and well beloved brother) to be the first master of the lodge at Waterbury aforesaid, and do hereby empower him to congregate the brethren together and form them into a regular lodge, he taking especial care, in choosing two wardens and other officers necessary for the due regulation thereof for one year, at the end thereof, the lodge shall have full power to choose and appoint their master and other officers, and so annually.

The charter then proceeds with the usual cautionary orders and concludes thus: Given under our hand and seal at Boston this seventeenth day of July, anno domini, one thousand seven hundred and sixty-five, and of Masonry five thousand seven hundred and sixty-five.

J. ROWE, D. Grand Master.

By the Grand Master's command,

EDMUND QUINCY, General Secretary.

Upon the back of this charter appears this indorsement:

"This may certify that this charter is registered in the records of the Grand Lodge of the state of Connecticut. Test,

ELIAS SHIPMAN, General Secretary."

At the formation of the Grand Lodge of Connecticut, in 1789, all the then existing lodges surrendered their original charters and new charters were issued to them by the Grand Lodge. But many of these old lodges desired to keep their old charters as mementoes and upon request they were returned to them with the above indorsement. Having voluntarily surrendered their old charters, all authority under them ceased, and no lodge in Connecticut can be recognized as regular and legitimate at the present day, except it derives its authority from the

Grand Lodge. No records, or other evidence of the doings of this ancient lodge, while it held its communications in Waterbury, are known to exist, except the original draft of the "Bye Laws," written in a full round hand, and now in possession of a member of Harmony Lodge. The introduction to these by-laws is as follows:

Original Bye Laws, 1765.

Bye Laws Made, Enacted and Approved, for the due Regulating the First Lodge of Free and Accepted Masons in Waterbury, in Connecticut, & by a unanimous vote of the Right Worshipful Master, Wardens, & Members of Said Lodge, assembled in due form 25th Day of December, 1765. Ordered to be Recorded. Follow Reasons.

Then follows a serial of twenty-one articles in the quaint language of the period, but in substance they will compare favorably with any of the codes of the present day. They close as follows:

We, the subscribers, having read and considered the above and foregoing Bye-Laws of the Right Worshipful Lodge of Free and Accepted Masons, held at Capt. George Nichols's, in Waterbury, in Connecticut, do hereby acknowledge ourselves Members of sd. Lodge, and respectively agree to and approve of all the above and foregoing Bye-Laws, and do hereby bind ourselves respectively to Observe, Stand by and be subject to them, in the strictest manner.

Witness our hands in the Lodge aforesaid, duly formed this 25th Day of December, 1765, and of Masonry Five Thousand Seven Hundred and Sixty-five.

JOHN HOTCHKISS,
JOEL CLARK,
JAMES REYNOLDS,
ISAAC JONES,
ELDRED LEWIS,
AMOS BULL,
JOHN LATHROP,

JOSEPH PERRY,
JOHN WEBSTER,
AMOS HITCHCOCK,
JESSE LEAVENWORTH,
ROBERT KINKHEAD,
ALLEN SAGE,
HEZEKIAH THOMPSON.

Joel Clark, the second name appended to these by-laws, was afterward the first master of the American Union Lodge, which was attached to the army of Gen. Washington during the Revolutionary war. He was Colonel in the Connecticut Line and was elected master while the army of Washington was encamped near Boston. The

lodge moved with the army to New York and at the battle of Long Island, he, with several other members of the lodge were taken prisoners by the British and Col. Clark died in captivity.

The house of Capt. George Nichols, mentioned above, is still standing, substantially as it was in 1765, and is now owned by the heirs of our late brother, Dr. James Brown, 123 East Main street. Capt. George Nichols was one of the magnates of the village, an owner of slaves and the only man in the town, whose name appears in the assessors' list, as possessing a carriage. His house was the most pretentious in the vicinity, and is to-day a good specimen of the better class of dwellings of that time. The lodge meetings were held in the ball room, which occupied the upper story of the house.

Waterbury at the time of the institution of this lodge comprised the territory on both sides of the Naugatuck river, extending about seventeen miles north and south, and about eight miles east and west, bounded on the north by the wilderness, south on Derby and Milford, east on Farmington and west on Woodbury, embracing within its limits the present towns of Waterbury, Watertown, Plymouth and Thomaston, half of Wolcott, a small part of Oxford, the greater portion of Middlebury, more than a third of Prospect, nearly the whole of Naugatuck and part of Beacon Falls. The population of this territory was at that time about 3,000. (Now, 1888, not less than 40,000.) In the absence of any written records we are unable to trace the history of this ancient lodge during the ten years of its existence in Waterbury. About 1775 it was removed to Woodbury and is still in operation in that town under the name of King Solomon's Lodge, No. 7. This title was granted by the Grand Master of masons at Boston upon petition of the lodge in Waterbury in 1779. From the time of the removal of this old lodge to Woodbury, until 1797 (a period of 22 years) the members of the order residing in Waterbury were obliged to depend upon Derby, Woodbury and Watertown for their masonic privileges, Watertown having been made a town by itself, and a lodge established there in the interim.

During this interval had occurred the War of the Revolution, and the old town of Waterbury was being deprived of her choicest territory by the erection of new towns carved out of her ancient limits. During the war, nearly all of her able-bodied men enlisted in the service of their country. In Bronson's History of Waterbury is given a list of 239 names of men who entered the American army from Waterbury, and it is stated that the list is not complete. It is evident that so large a number must have drawn heavily upon the membership of a society composed of men capable of bearing arms, and it is not surprising that the peaceful avocations of masonry should have been supplanted for the time by the then more important duties of the patriot and soldier. In 1797 a charter was granted for a lodge to be located in Waterbury under the name of Harmony Lodge, No. 42. The charter mentions the following names — 23 in all — as applicants: Elisha Stevens, James Byington, Thomas Riggs, Roswell Culkins, James Scovill, Asa Gunn, Able Wheeler, Daniel Wooster, Nimrod Hall, Julius Beecher, Asabel Lewis, Daniel Beecher, Timothy Gibbud, Elihu Spencer, Philo Hoadley, Chester Hoadley, Stiles Hotchkiss, Martin Stevens, Sylvester Higby, Lemuel Porter, William Rowley, Jr., Francis Fougé, Tillitson Bronson and John Griffin. James Byington was appointed the first master. The communication of the lodge to be held on alternate months in the first society, at the center, and the second society at Salem Bridge, now Naugatuck.

Harmony Lodge was organized in the parish of Salem (now Naugatuck) at the house of Daniel Beecher, and the ceremonies of its institution were held at the Congregational meeting house in that parish, and a sermon delivered by the Rev. Abram Fowler. Brother Daniel Beecher's house was situated near the west bank of the Naugatuck river on the west side of the street, between what are now Naugatuck and Union City, and upon the premises now owned and occupied by Bronson Tuttle. The house is still standing a few rods in the rear of its original site in a good state of preservation and is a fine

specimen of the best class of houses of the last century. It was for many years occupied as a country tavern, and at the time of the institution of the lodge was kept as such by Daniel Beecher, who was succeeded by his son, Baldwin Beecher, about the year 1834. The records disclose that Harmony Lodge held its communications in this tavern in 1797, 1808, 1812, 1816, 1824, 1833 and 1835, and probably in several intervening years. The first place of meeting in the first parish, or center, was at the house of Brother Benjamin Upson. This house was located upon the site now occupied by the Waterbury National Bank, the north-west corner of Bank and Grand streets. The house lot contained about two acres and embraced the land upon which this masonic temple is built. It is a pleasing coincidence that, after a lapse of nearly a century, Harmony Lodge should to-day occupy the same spot where the founders of the lodge held their first meeting in the center parish of Waterbury. The communications of Harmony Lodge were held from 1797 to 1805 in alternate months, in the "first society at the center, and in the second society at Salem." Salem society, or Salem Bridge, (now the town of Naugatuck,) was an ecclesiastical society or parish within the township of Waterbury, and at the time of the institution of this lodge its membership was nearly equal in the two parishes. They were between five and six miles distance from each other, and for mutual convenience the meetings were held alternately. This monthly alternation was continued until 1805, when, by permission of the Grand Lodge—upon petition—the alternation was made yearly instead of monthly. This arrangement continued until 1818, when the lodge was located in Salem society, where its meetings were held for more than twenty years. In September, 1841, it was "voted to locate Harmony Lodge, permanently, in Waterbury, first society, near the center," and the action was confirmed by the Grand Lodge. Thus after a nomadic existence of more than seventy years was the lodge at last fixed in its old home in the first society of Waterbury, now the center of masonry in the Naugatuck valley.

There are now within the limits of the ancient town of Waterbury five Master Mason Lodges — three Royal Arch chapters, one council of Royal and Select Masters, and a commandery of Knights Templar, embracing a membership of more than 1,000 masons. The experience of the institution of freemasonry in Waterbury has been not unlike that of the town itself, whose truant children went out from her one by one, despoiling her of her fair proportions, taking with them her most arable lands and fairest forests, leaving only her rocky hills and narrow valleys, through which flowed the fair Naugatuck and its turbulent tributary, from which to gather a scanty subsistence. But these silver threads have been patiently weaving a royal mantle, and clothing the ancient mother town in garments of material prosperity. Her grass-grown lanes and roads have become the avenues of busy traffic. Her rock-ribbed hills are dotted all over with the homes of thousands of thrifty inhabitants, the product of whose industry embraces the compass of the civilized world, and the old first society of Waterbury stands to-day the acknowledged “queen of the valley,” and the wayward children who deserted her in the days of her adversity, now pay willing tribute to her supremacy. Some of the prominent points in the history of Harmony Lodge, as taken from the early records, are as follows :

At the first meeting — after the institution of the lodge — it was “Voted, To present the thanks of the lodge to the Rev. Abram Fowler for the sermon delivered on the 27th, and request a copy for publication; likewise to make him a present of \$6.” At a lodge meeting held January 29, 1798, I. Holmes and F. Hotchkiss were elected and initiated that night with Daniel Clark and D. Scott. “1800. February 22. The lodge met for A day of mourning for illustrious Brother General Washington, and the fee for the evening amounted to \$2.75.” Up to 1809 all monies were received directly by the treasurer, not passing through the hands of the secretary, as has since been the custom. Under date of April 24, 1804, in the treasurer’s book is this item: “Received twenty cts. for fines and pin money.” Also frequently occur items of monies received for bids for books. The library of Harmony Lodge contained probably the largest collection of books in Waterbury, and these books were loaned to the members and the choice sold at auction, the highest

bidder being entitled to the first selection. At the "reckoning" with the treasurer in 1816 appears a list of notes against various members of the lodge, amounting to nearly \$200. The custom of loaning, upon interest, the surplus funds to members, was inaugurated at the institution of the lodge, and was continued for more than half a century. It was the cause of no little trouble, and was discontinued about the year 1852. Among the items of expenditures appears not infrequently receipts for bills paid for "Rum, Cyder, Spirits, Sugar, Crackers and Cheese." The first treasurer's book contains 150 pages, and its entries embrace the period from 1797 to 1833. The accounts of Francis Fugue in 1806-7-8, and of Israel Coe in 1825-6-7 are models of neatness and accuracy, and in marked contrast with those of many others which appear in the book.

On June 28, 1798, it was "Voted, That Bro. James Smith be a committee to return thanks of this Lodge to Rev. Tilitson Bronson, rector of St. John's church, for his excellent discourse delivered this day, likewise to make him a present of a pair of black silk gloves." The day referred to was St. John's day, the observance of which was made obligatory upon lodges in the olden times. "At a meeting held October 5, 1798, it was voted that Brother Brownson be presented with a pair silk stockings, as a compensation for his sermon delivered at St. John's in lieu of gloves." Small clothes, or knee breeches, were worn by the gentry of the day, and long stockings, low shoes with large silver buckles, were a necessary part of a gentleman's attire on all dress occasions. A fine pair of silk stockings was no mean gift, and were doubtless fully appreciated by the reverend brother, whose salary at that time, as rector of St. John's parish, was but \$250 a year, officiating three-fourths of the year in Waterbury and the other fourth at Salem Bridge. Meetings of the lodge on special occasions were often adjourned to Capt. Judd's in the evening. This was a noted hostlery in early times, and was situated on West Main street, and afterward occupied as a dwelling house by the late Israel Holmes. It was destroyed by fire in the winter of 1833; two children of Mr. Holmes and a man in his employ who made a heroic effort to save the children, perished in the fire. The house No. 76

West Main street, lately owned by the heir of Samuel Holmes occupied (until the present year) the site of this once famous tavern. The records of Harmony Lodge are complete, and a volume of interesting items could be culled from their pages, but time will allow only a rapid and cursory review.

From the date of its institution until some years after the so-called Morgan excitement, Harmony Lodge continued an almost uninterrupted course of prosperity, and embraced within its membership many of the leading and influential citizens of Waterbury and vicinity. Even during the period when her sister lodges, in all parts of the state, were giving way before the cyclone of prosecutions and unjust accusations, which were heaped upon them by a political party for selfish purposes, its meetings were held and officers elected, and its members patiently waited for the return of reason and justice. Attached to the noble declaration of principles, which was issued to the world by the masons of Connecticut in 1832, are the names of fifty members of Harmony Lodge, a roll of honor of which any lodge might be proud. For the two or three years previous to the permanent removal of the lodge to Waterbury center, masonry was perhaps at its lowest ebb. Soon after its removal, the anxiety of some of its over-zealous members to increase its membership led them to admit some material which proved unfit, and in after years caused much trouble to eliminate. The high tide of masonry in Waterbury may be said to have been during the period from 1850 to 1855. In 1853, seventy regular and special meetings of Harmony Lodge were held and thirty-three candidates initiated, besides purging the lodge of some of the objectionable material which it had acquired during the previous decade. From the date of the institution of Harmony Lodge until 1853, it had no fixed place of meeting. In 1791, 1808, '12, '16, '24, '33 and '35, the communications were held at the house of Daniel Beecher in Salem parish, as before described; also in 1797 and 1799 at the house of Benjamin Upson, who was the second master of the lodge. In

1808 and 1809 lodge meetings were for a few months held at the house of Bennett Bronson on West Main street. The house is still standing upon the original site on the north-west corner of West Main and Willow streets. In part of the year in 1809 and in 1813 and 1815 the lodge was held at Brother Daniel Clark's house on East Main street, lately known as the Polly Welton place. It has since been moved to Phoenix alley, in rear of S. Booth & Son's block, and is now known as the Log Cabin restaurant. This old lodge room is in the story over the restaurant, and is occupied by Lucien Stevens as a shoemaker's shop. The room is still substantially as it was in the days of our fathers. No material change has been made in its interior during the past eighty years, and it is well worth visiting as exhibiting the contrast between the past and the present. This is the most ancient of the old masonic landmarks of Waterbury that remain unaltered, and this, too, is soon to be demolished to make way for the march of improvement. Could these old walls but speak! What an interesting chapter could be written for the history of freemasonry in Waterbury. Of all those who sat around the table (which was always spread under its arched ceiling), not one remains to tell the story of the many hours of social intercourse,—the songs, the toasts, the jokes, the solemn rites, the deeds of charity and helpfulness there performed and the many moral lessons there inculcated. Their lips are sealed in death and their bodies have returned to their mother earth, but their work has been taken up and carried on by their successors, who in their turn have followed—or must soon follow—them.

In 1813 lodge was also held in Salem at Porter & Thayer's tavern, the present Naugatuck hotel, on the east side of the river, nearly opposite the bridge. In 1814, '22 and '23, the communications were held at Brother Elias Ford's home at Salem, in that part of Naugatuck known as Hopkins's hill, in Pond Hill district. The place is now owned and occupied by Samuel Hopkins. In 1824 the meetings were held at Brother Augustus Bebee's in

Salem, now owned by Burr Johnson, in Pond Hill district near Union City. In 1825 the lodge removed to the house of Brother Hiram Upson. This house was situated on the south side of East Main street west of great brook on the lot near the new building of the church of the Immaculate Conception. In 1826 the lodge occupied a room in the George Warner house, the present site of Camp's block on East Main street. In 1827 the communications were held in the academy building which stood upon the site now occupied by the City hall.

The communications of January 31 and February 28, 1828, were held at the house of Brother J. M. L. Scovill, corner of Prospect and West Main streets now owned and occupied by his son, Henry W. Scovill; the remainder of the year 1828 at Brother Joseph Burton's tavern which stood upon the present site of E. T. Turner & Co's store, corner Exchange place and Harrison avenue. From 1829 to 1833 the lodge room was in the Tontine building, or Franklin house, then owned by Brother Horace Porter. The building is still standing upon the original site, south-east corner of Exchange place and East Main street, and owned by the heirs of William Brown. In 1835 again at Baldwin Beecher's hotel, Salem (Naugatuck.) In 1839 again at the Franklin house, then kept by Brother Sylvester Glazier. In 1840 the lodge room was again in the Mansion house (the old Burton tavern) kept by Edward Chittenden. In 1841 again in the Franklin house, kept by Brother Philip Cowles. In 1845 the lodge removed to Gothic hall and occupied a room in common with the Odd Fellows and Sons of Temperance. This building was originally the Congregational church building, and stood upon the old green, now Center square, whence it was removed to the present site of the Second Congregational church, and under the name of Gothic hall was occupied for offices and public purposes. It was afterward again removed to Phoenix alley and is now occupied as a tenement house.

In 1848 the lodge removed to the Bebee (or Warner) building now Nos. 49, 51 and 53 South Main street, where it

remained until the completion of Hotchkiss block in 1853. In 1852 Julius Hotchkiss commenced the erection of a brick block, corner East Main street and Center square, in the third story of which there was to be a large hall for public meetings and entertainments ; also a smaller hall in the eastern end. This smaller hall was fitted up and rented to Harmony Lodge, and was dedicated December 27, 1853, by Grand Master David Clark, and was occupied by the masonic fraternity of Waterbury from August 18, 1853, until November 16, 1888, and has been known as Masonic hall for the past thirty-five years.

In 1857 the eastern third of the block then known as Hotchkiss block, containing three stores, tenements and the Masonic hall, were purchased from Mr. Hotchkiss by the Franklin institute for the sum of \$12,000. This corporation was formed and organized under a special act of the legislature, its object being to provide a permanent home for the masonic bodies of Waterbury at a reasonable rental. The members of this corporation were all members of the masonic fraternity, and its by-laws were so framed as to continue the ownership of the stock in the control of masons, and although in the progress of time the ownership of the stock has concentrated in a few individuals, yet the original design has been justly adhered to, and the masonic bodies have continued to occupy the premises at a much less cost for rent than could have been obtained elsewhere. Owing to the great advance in values the investment has proved a valuable one to the owners, but the fraternity has been fairly dealt with in accordance with the original design. They have occupied the hall for more than thirty-five years, and until, in the opinion of the majority of its members, the growth and prosperity of the order in Waterbury demanded larger and more convenient accommodations. This demand resulted, after various plans had been suggested and discussed, in an application to the legislature at its last session for a special charter for the formation of a corporation to be called "The Masonic Temple Association of Waterbury," which charter was granted, the capital

stock of which corporation is \$25,000, divided into shares of \$25 each. The stock was all subscribed by members of the fraternity within ten days after opening the subscription books. Although these shares are owned by individual masons, it is the object and intention of the association that they shall ultimately be held by the masonic bodies of Waterbury, and the charter and by-laws are so framed as to accomplish that result. A lot was purchased of Dr. G. L. Platt fronting upon Bank street,—40 feet wide and 100 feet deep—for the sum of \$20,000, and Dr. Platt generously contributed an additional foot of land in front, making the lot 41x100 feet. A plan for the building—covering the lot—by Brother R. W. Hill, architect, was adopted and the contract for the same awarded to Brothers A. I. and G. S. Chatfield. The contract for boiler, steam and gas piping and plumbing to Brother Barlow. The carpenter and woodwork was done by Tracy Bros. Ground was broken with appropriate ceremonies, June 27, 1887, and the corner stone was laid under authority of Grand Master Henry H. Green, October 6, 1887, by Harmony and Continental Lodges, with the usual masonic ceremonies and an address by the Rev. Brother R. W. Bolles of Bethlehem. In the corner stone was placed a large and valuable collection of documents, coins and medals, which will probably prove of interest to future generations. The temple was completed in October of the present year, at a cost, including land, building and furniture, of about \$60,000, and will probably be the permanent home of freemasonry in Waterbury for many generations.

ROYAL ARCH MASONRY.

From the year 1797 until 1847 Harmony Lodge was the only masonic organization in Waterbury. In 1826 a charter was granted by the Grand Chapter of Connecticut, to several companions residing in Waterbury for a chapter of Royal Arch Masons to be located in that town, under the title and number of Mt. Moriah Chapter, No.

23, and Companion James M. L. Scovill was appointed the first high priest. Also the same year a chapter was established in the town of Oxford under the name of Eureka Chapter No. 22. The charter for Mt. Moriah Chapter, for some unexplained reason, was never called for and after remaining in the hands of the grand recorder for several years was revoked. Eureka Chapter, which had been established in Oxford, continued in operation in that town until 1844, when it was "voted to adjourn until convened by special order of the high priest." No record appears of any convocation in Oxford after that date and the chapter probably remained dormant until its removal to Waterbury in 1847. Waterbury at this period was fast becoming an important business and manufacturing center, largely exceeding Oxford in population, while Oxford had become of less importance through the removal of its principal business interest to other localities. In 1847, with the unanimous consent of the companions residing in Oxford, the Grand Chapter upon petition granted permission for the removal of Eureka Chapter to Waterbury and a special convocation was ordered to be held in Gothic hall in this city November 2, 1847, for the purpose of reorganizing the chapter. Companion George Giddings of West Hartford was elected high priest and continued to preside in the chapter until the resident companions were properly instructed in the work of conferring the degrees. Of those mentioned as having been present at the first convocation in Waterbury not one is now known to be living.

The first high priest of Eureka Chapter was Companion Samuel Wire who died at New Haven in 1874 at the age of 85. The present high priest, Companion James E. Coer, has held the office for the past six years and under his skillful and zealous administration, and that of his predecessors in office, Eureka Chapter has held a rank among the first in this jurisdiction. The number of companions exalted and admitted in this chapter since its organization to the present time (1888) is 428, and it has a present membership of 297.

WATERBURY COUNCIL, NO. 21,

Was instituted March 21, 1853. The charter was granted to the following persons and their successors: Jonathan M. Andrus, Henry Chatfield, David B. Hurd, Nathan Dikeman, Jr., Letson I. Wooster, Frederick A. Warner, James Brown, Enoch L. Savage, Marshall Hoadley, Philander Hine, Thomas Hollister, Edward B. Cook and Richard Hunting, six of whom are now living (1888). Jonathan M. Andrews was the first Grand Master. The present Grand Master is Companion Frank H. Towbridge. Waterbury Council has continued to prosper from the day of its institution. The number of companions initiated and admitted since its organization is 250, and its present membership is 102.

CONTINENTAL LODGE.

The rapid increase of population in Waterbury and the corresponding increase in the membership of Harmony Lodge made it evident that the interests of freemasonry demanded the establishment of another lodge in this city, and after due deliberation, and with the unanimous consent of Harmony Lodge, an organization was effected, and in 1869 a petition was presented to Grand Master Asa Smith for a dispensation for a new lodge, to be called Excelsior Lodge. This dispensation was granted and Brother S. S. Robinson was named as the first master, and Brother George E. Somers and William W. Bonnett as the first wardens. In 1870 the dispensation was returned to the Grand Lodge and a charter granted under the name and number of Continental Lodge, No. 76, this number having been given to a lodge in California by the Grand Lodge of Connecticut before the formation of the Grand Lodge of California. This number, 76, naturally suggested the name of Continental as the title of new lodge, hence it was inserted in the charter in place of the title Excelsior. Inserted in the charter are the names of

forty-nine brethren about half of whom were members of Harmony Lodge. The record of this new Lodge is an interesting one, but time will not allow me to enter into details. Its present master is Brother W. E. Risley. It has continued in an uninterrupted course of prosperity to the present time, and the relations between Harmony and Continental Lodges have ever been of the most cordial and fraternal character with a generous spirit of emulation of which "can best work and best agree." Among the interesting items of mutual work by the two lodges, have been the establishment of the Masonic Board of Relief, the masonic burial lot and monument in Riverside cemetery, and the erection of this elegant masonic temple, which is to be to-day dedicated to freemasonry, virtue and universal benevolence.

CLARK COMMANDERY.

Until the year 1865, the members of the Order of the Temple residing in Waterbury were under the jurisdiction of New Haven Commandery, No. 2. In the early part of that year, twenty-six knights, nearly all of whom were members of New Haven Commandery, petitioned the Grand Commander for a dispensation to establish a commandery of knights templar, and appendant orders, to be located in Waterbury under the title of Clark Commandery, No. 7, which dispensation was granted and Nathan Dikeman was appointed the first commander.

The title of Clark Commandery was selected in honor of E. Sir David Clark, of Hartford, whose name is a household word among the freemasons of Connecticut. Under this dispensation the commandery was organized, and held its first conclave on Christmas day, December 25, 1885, on the centennial anniversary of the institution of the first lodge of freemasons in Waterbury. At the next annual conclave of the Grand Commandery this dispensation was returned and a charter issued to the following named individuals: Sirs Nathan Dikeman, Philo. G.

Rockwell, Joseph A. Bunnell, John W. Paul, William W. Bonnett, George E. Somers, Franklin L. Curtiss, Henry H. Peck, Nelson J. Welton, J. Hobart Bronson, James Brown, Norman D. Granniss, Leroy S. White, Benjamin F. Neal, Benjamin P. Chatfield, Sidney L. Clark, Thomas Kirk, Henry Chatfield, John W. Webster and James M. Granniss. This commandery has, ever since its organization, increased rapidly in numbers and influence, and embraces in its membership many of the leading citizens of the Naugatuck valley. Its jurisdiction covers the towns on both sides of the Naugatuck railroad, from Winsted to Seymour, and includes also Litchfield and Woodbury, embracing ten master mason lodges, and six Royal Arch chapters. It has a membership of about 150. Sir Ezra L. Chapman is its present Eminent Commander. Among the notable events in its history was the presentation in 1865, by Sir David Clark, of an exceedingly fine painting, representing "The Ascension" scene; also in 1885, by the same donor, the sum of \$1,000, for a fund denominated the "Clark Good Will Fund," which was placed in the hands of three trustees, the income of this fund to be devoted to such charitable or other purposes as would express the good will of the donor toward the members of the commandery, and to be expended as the said trustees should determine.

The annual observance of Ascension day is a custom adopted by this commandery. Services are held at one of the city churches, with a sermon appropriate to the day, after which the graves of deceased Sir Knights are decorated with flowers from the good-will fund. All past commanders are presented with a solid gold jewel. This has been the custom from the organization of the commandery. In completeness of equipment for the proper rendering of the ritual, this commandery is second to none in the jurisdiction, and in the character of its members it holds a high rank among its sister commanderies. Three of its members have held the office of Grand Commander, and the present Deputy Grand Commander (Sir Fred. A. Spencer,) is also a member of this command-

ery. Its regular conclaves are held on the first Wednesday evenings of each month. Brother Sturges M. Judd, who has guarded the outer door of Harmony Lodge for the past thirty years, has, at the expense of much time and labor, prepared an almost complete record of the names of all the members of the various masonic bodies in Waterbury, from the time of their organization to the present, with the date of each initiation, exaltation, reception and knighting; also the time of decease, place, age and place of burial of all who have died from 1797 to 1888, inclusive. This record has been substantially bound and a duplicate deposited in the Bronson library. The original is to be placed in the archives of Harmony Lodge.

The oldest living past master of Harmony Lodge is Henry Chatfield, now living in Torrington at the age of seventy-four. The youngest master of Harmony Lodge is his son, Brother John D. Chatfield. Of the forty-two masters of Harmony Lodge, No. 42, twenty-one are living, (just one-half.) Of those who have died, one lived to be ninety-four years old; three were over ninety, and nine were over eighty at the time of their decease, and the average age of the twenty-one who have died, at the time of their death was seventy-two and one-half years. This longevity is remarkable. Brother Israel Coe, who was treasurer of Harmony Lodge in 1825-6-7, is still living in this city at the age of ninety-three, and is the oldest living mason in Connecticut, honored and respected by the whole community. The number of initiates in Harmony Lodge from the date of its organization has been 736; died, 397. The present number of members of all the masonic bodies in Waterbury is about 750.

Thus my brethren, I have endeavored to present a brief sketch of freemasonry in Waterbury. It has come down to us with one hundred and twenty-three years of recorded history, which I have been obliged to condense into a brief half hour of time. During this period Waterbury has advanced from a small country village to a city of 30,000 inhabitants, and the growth of our institution has kept pace with this advancement. To-day we start

upon a new era in its history, with not a cloud to obscure the sunlight of its prosperity. That it may continue in this course and be handed down to our successors and so continue to the remotest posterity, is the desire and prayer of us all.

In reviewing the history of freemasonry in Waterbury, a passing allusion was made to the Masonic Board of Relief. This organization is made up of two members from each of the lodges in this city, and the funds disbursed are contributed equally by Harmony and Continental lodges.

All applications for relief from masons, not members of either lodge in Waterbury, are referred to this committee. The amount expended by this board since its organization in 1871, has been three thousand one hundred and seventy-eight dollars and seventy cents (\$3,178.70.) This amount has been expended for relief entirely outside of our own membership. In 1853, at the first communication held in the hall which we have to-day vacated, the first business transacted was to take up a collection for a charitable object, and now, to-day, what more fitting action can be taken, after dedicating this temple to Universal Benevolence, than to repeat this practical illustration of the principles which we as masons profess? We therefore request that a collection be taken up at this time, and placed upon the altar, as an offering for the relief of poor and distressed masons, or their widows and orphans, who have not the special claim of membership in our local lodges.*

This building is to-day to be dedicated to Universal Benevolence, the principle and foundation of our institution. As members of a fraternity, pledged to the inculcation and practice of brotherly love, relief and truth, let us here and now dedicate ourselves anew to a more earnest effort to be true and faithful in the practice of these virtues, so that when our final account is made up it may be written of each one of us, "He exemplified in his life, the principles which as a mason he professed. He was true to his God, his country, his neighbor and himself."

* A collection was taken up, and \$110.77 received.

The following masonic ode was then sung :

MASONIC ODE.

Accept the trust we offer thee,
Our Master and our Guide!
May justice, truth and purpose high
In all thy power abide.

God help in thy extended charge,
To keep our temple fair;
To rear it higher, higher still,
The temple of thy care.

O! lead us by thy light of truth,
To walk in wisdom's way,
Through all the trying paths of life
To realms of endless day.

The Grand Lodge ceremony of dedication then followed, conducted by the M. W. Grand Master, in accordance with the usual ceremonies of the fraternity, all present rising and standing in place during ceremonies.

The following ode was sung during the intervals of dedication :

Genius of Masonry descend,
And with thee bring thy spotless train;
Constant our sacred rites attend,
While we adore thy peaceful reign.

[Dedication to Freemasonry, and Grand Honors *once*.]

Bring with thee, Virtue, brightest maid;
Bring Love, bring Truth and Friendship here,
While kind relief will lend her aid
To smooth the wrinkled brow of care.

[Dedication to Virtue, and Grand Honors *twice*.]

Come, Charity, with goodness crowned,
Enclosed in thy heavenly robe;
Diffuse thy blessings all around,
To every corner of the globe.

[Dedication to Universal Benevolence, and Grand Honors *thrice*.]

To Heaven's High Architect all praise —
 All praise, all gratitude be given —
 Who deigned the human soul to raise
 By mystic secrets sprung from Heaven.

The following dedicatory prayer was offered by Rev. Brother J. B. Wildman, Grand Chaplain :

Almighty and Everlasting God, without whom nothing is strong, nothing is holy, and in whom the trust of masons is placed, ever acknowledging Thy name and presence, we who are here assembled do invoke Thine aid and blessing upon the work in which we are engaged. Bless the occasion which calls us together in this place, and let our prayers be an acceptable offering, and the lifting up of our hands as an evening sacrifice.

Thou in Thy goodness dost promise; may our hearts and lives be such as to realize Thy performance in righteousness.

No work can prosper unless Thou, Lord, beholdest and visitest it with Thy favor. Therefore we ask Thee to look down from Thy dwelling place in Heaven upon this hall which we would now dedicate to Thee, and so keep it under Thy care and protection, that it may ever be used to Thy honor and glory, and as an instrument in promoting the moral and social welfare of men.

May all the proper work of our institution which shall be done here be such as will always receive Thine approval and blessing.

May those who shall regularly meet in this place to learn to subdue their passions, and to improve themselves in masonry, ever seek from the lion of the tribe of Judah, that *strength* which alone can enable them to execute the designs of Thy *wisdom* in the *beauty* of holiness.

And while they thus exercise that *faith* which will inspire the *hope* of fitting their immortal nature for the spiritual building made without hands, eternal in the heavens, may they also here learn the value, and be incited to the practice of that most excellent gift of *charity*, without which all our doings are nothing worth and which is the bond of peace, and the perfection of every virtue.

May the solemn lessons here inculcated incline them to raise the fallen, bring back the erring, aid the needy, relieve the distressed, comfort the afflicted, and to be true and just in their dealings with all men, thus exemplifying the tenets of our order, and helping to cement with true brotherly affection all the parts of that moral and spiritual temple whose walls must be reared in *strength* and *beauty* agreeably to the plans of infinite *wisdom*.

And not for these only, but for all the wide brotherhood of masons, would we lift unto Thee, O Lord, the voice of earnest petition.

Bless all the members of the craft, wheresoever they may be, and in whatever engaged; preserve them from all harm, and from every evil; and by the inbreathing of Thy Holy Spirit, incline each to so cultivate the precepts of our order, which are the teachings of that Holy Word on which we obligate a brother, that when any shall be called from earthly labor, it shall only be to the eternal rest and refreshment in the completed temple above.

Mercifully incline thine ears, Heavenly Father, to us who now make our imperfect prayers and supplications unto Thee, that those things which we have faithfully asked according to Thy will, may effectually be obtained, to the relief of our necessity, and to the setting forth of Thy glory; all which we ask in the name and through the merits of Him who hath taught us, when we pray, to say:

Our Father, who art in heaven, hallowed be Thy name Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread, and forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation; but deliver us from evil; for Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

The proclamation by the Grand Marshal was then made, after which the following address was delivered by Rev. Brother J. W. Richardson:

REV. J. W. RICHARDSON'S ADDRESS.

Brothers, I congratulate you over the completion of this beautiful temple. It is graceful and majestic in outline and proportion, and reflects praise on the skill of architect and builder. We have this day participated in ceremonies which dedicate this magnificent pile to the uses of the fraternity hereafter forever. But this building and this room have taken on a deeper meaning this day. For months the populace of this busy city has rushed to and fro, past the closed door of this building; and although the people knew its intended purpose, yet as a temple it had no tongue to speak. But the solemn services of this day have given birth to the real meaning of this pile. And now every stone and brick have become vocal with instruction. True, among the uninitiated there

are those who complain because masonry is so symbolical ; and what to us are characters in the alphabet of love and fraternity, to them is empty mummery. Yet the great brotherhood only conforms to the universal law, that which teaches men to express their dearest thoughts by signs and tokens. The plain golden band, which encircles the finger of the young bride, is eloquent in its symbolism. The Psalmist affirms, "The heavens declare the glory of God, and the firmament shōweth his handiwork. Day unto day uttereth speech, and night unto night shōweth knowledge." Nature is full of symbols that talk English to us. Individuals and nations are constantly expressing some great idea by the use of symbols.

It is as George Dana Boardman says : "What power there is in a symbol we need not go to the books to learn. Visit with me a Gettysburg of civil war. All around us the red sea of battle heaves and roars. But look ! by yonder turn in the valley the billow swells highest and reddest. Here is the maelstrom of the fury ; the crucial spot of the fight. Here platoon blends with platoon, bayonet crosses bayonet, breast hurtles against breast. And now another awful shock, fiercest of all ; and then above the groan of the dying and boom of gun swells a shout, long, clear, ecstatic, 'It is ours, it is ours !' What is ours ? A smoke-blackened, shot-riddled, bayonet-rent bit of bunting—as a piece of cloth, nothing—as the star spangled banner, everything.

"Into that banner are gathered country, and constitution, and government, and liberty, and glory, and fire-side, and altar. As a piece of cloth it is absolutely nothing ; as a symbol it is the concentrated essence of the United States. And this is its power. So long as the flag floats over his ranks, the soldier feels that he has everything to fight for—everything to make him fight."

So to masons, this temple, and this hall compose a symbol full of deep meaning and power. In it is concentrated the essence of those principles that go to make manhood glorious and worth contending for. This temple is but a human life symbolized. This temple hall is like

a soul within a tabernacle of clay ; here masonic thought and activity are born ; here that life courses which gives meaning to all the externals.

The time was when the smooth and polished stones were in the quarry, rough and misshapen, when the bricks were unmolded in their native clay ; when even the rafters and posts were without comeliness, and in the dark forest were smitten by every wintry blast. But master hands have quarried the stone and pressed the brick, and planed the timber. And now, in a symetrical and beautiful whole, the uncomeliness of the past overcome by struggles—perfected—is surmounted by the cross and crown ! Such are the struggles of a man ! He comes into the world naked and helpless ; blind to the beauties of nature, and ignorant of antagonistic forces. But in due time he is brought to light. Wisdom and truth become his teachers. He learns that his thoughts and deeds are the forest, are the quarry, out of which, shall come the timber and stone that shall form the temple of character. He wars with sin and temptation, and through the sign of the cross conquers. By the help of the “ Master Carpenter of Nazareth,” all uncomeliness is removed ; in the dawn of the morning, the temple of his soul receives a crown and the “ well done.”

Never in the history of the world has there been a sacred building like unto the temple of Solomon. Beautiful for situation, magnificent in its appointments, holy in its uses, it became the earthly dwelling place of the Most High. When the pilgrim bands came together from all parts of the land to behold the beauty of the Lord and to worship in his temple, they stood enraptured with its unrivalled beauty, and they shaded their eyes from the burning glory that encircled it like a sun. The architectural design for the structure was drawn on a divine trestleboard and came down from heaven. The ark, which was the symbol of Jehovah's presence, was set down in the holy place. The hallowed worship of God was accompanied by all the accessories which tended to impress the minds of the

people with a realism of God's near presence. There was roll and swell of music in hymns of praise ; then the priest came before the people, and spread forth his hands in prayer, and all hearts were bowed in worship ! Their external rites were expressive of the internal Spirit that dwelt in their courts. So in the more modern temple of masonry, the services express our love for God, and our good will towards men. Like Solomon's building, in many respects the temple of masonry serves to draw true manhood nearer to God ! This may sound like "strange doctrine" to some who have been taught to look upon the fraternity as a Godless institution. There are those in every community who have the prejudiced thought that freemasonry is the foster mother of atheism. But when they witness those whom they trust going up into the temple ; when many of those they fondly love are the same devout, painstaking husbands, fathers and brothers in the home, church and state, they are nonplussed. We who handle the treasures of the "inner place" ought to be in a position to satisfactorily answer their inquiries concerning the craft. Not that freemasonry needs any defense ! for like Gibraltar it has been lashed by the storms and the mutations of time have passed over it ; but its bosom of granite truth has hurled the divided waves back upon themselves, while its pinacles tower higher than ever ! Yet there are those who have been attracted by the symmetry and beauty of our fabric, and these might become nobler if the implements of our craft were laid upon their characters. The laws of this great institution recognize the fact that man is struggling with sin and adversity, and that help may be given to him that he may better construct the moral and spiritual temple of his character. Let us therefore endeavor to make an exposition of some of the great principles which underlie this institution :

1. What is freemasonry ? Some erroneously think that the countersigns and ceremonials of our great order are freemasonry —but it is something beyond signs and degrees, beyond the grips and passwords. Freemasonry

uses these things only that it may couple its power on to human life, just as a wire connects the electricity of the battery with one's hand. In the religious world it is not the hymn book, nor the order of service, nor the sermon, that contains the power which performs a good work in the worshiper's heart — these are only a vehicle by which the Holy Spirit reaches the soul and performs His function. So you do not find any well informed mason laying great stress on the symbols and rituals. We may admire them, as one admires the symmetrical proportion, the shining brass and steel rods, the great wheels and cylinders of the locomotive. But the power which we respect is within and cannot be seen; it is this unseen power that does the work and makes the brass and iron of value. The freemason may commend some beautiful symbol, some impressive degree, but it is the living spirit which fills the symbol and degree, and through them touches and uplifts the heart that he adores! The devout Catholic adores the crucifix, not because he thinks the brass and wood of which it is made have any efficacy; but because the truth behind the symbol, and which the crucifix helps him grasp, has power to aid him. Just so with freemasonry! Back of the material which catches the natural eye, and the words that fall upon the ear, are great living principles which are the heart and lungs of the organization. These manifold principles center in truth, but what kind of truth? Oh, freemasonry has never assumed the office of a prophet and claimed to present to men a newer revelation. It takes the principles of this old truth which Jesus and the prophets taught and in its own way seeks to apply them to the needs of its craftsmen! Nowhere does freemasonry assume authority, or even attempt to bring before men novel inventions which have only the semblance of truth. In this respect freemasonry is vastly more orthodox than some modern churches. Freemasonry takes the old landmarks by which the way to right living, a happy death and true immortality are to be found. It only gathers up the well known principles of truth as already revealed by God,

and seeks to place them in such a garb that its members may make a successful application of them to an everyday life. Freemasonry is a body of eternal principles which may be applied to the work of elevating human character. Its influence for good is not confined to the lodge room. It goes out into everyday life, and through its members touches society as a player puts his hands to the strings of a harp! The institution is no fanciful thing dealing in historical reminiscences and social sentimentality! It recognizes hard, everyday facts. Its laws comprehend the unalterable truth that no man liveth or dieth to himself. The influences of each man's life do their share of the work that molds some neighbor's character. Some one will be the better or worse for our having lived in the world. Therefore it is plain to be seen that whatever elevates even a section of mankind benefits society at large.

Freemasonry stands just there. It endeavors to prepare the heart of a craftsman for the higher work of Christianity. It earnestly seeks to make a truer citizen and better man of him. To accomplish this, freemasonry teaches its brotherhood how to best apply to an everyday life the principles of that body of truth I have mentioned. Well, in making an exposition of some of these great principles which are the foundation stones, we find,

2. That freemasonry teaches fidelity to religious duties! He that is true to God will be true to his fellow men. Masonry recognizes this, and so in its instructions goes deeper than the rudiments of an intelligent and social training. It exerts its craftsmen to be ever mindful of what they owe God. By the most impressive lessons does the order seek to fasten this principle in the hearts of the brotherhood. Do you think of some unworthy man who calls himself a mason? Remember that he may be able to give all the grips and whisper every password, yet, if he forgets God, and his habits are sinful and his language unchaste, he is not a true mason, only a parody! Some delinquent brother may fail in his religious duties, but not because freemasonry has been unfaithful in its

teaching! A member of some household by disgraceful conduct may bring shame upon his parents, brothers and sisters; but no one is cruel enough to set him up as a criterion by which to judge the character of the family. He who is false to his oath of allegiance to the United States is not a sample of that nobler citizenship which is the glory of America. So the unworthy man who wears the masonic badge is not to be taken as a specimen of freemasonry. There are a multitude in the community who are widely known as honest men, preeminently virtuous, and devout worshipers of God. These are the specimens by which fair-minded people will judge of the handiwork of freemasonry! Out in the diamond fields of Golconda no one thinks of picking up a stone in the rough and saying, "Look at its brownness, look at its angularities; if this be a diamond I reject it." He waits until the stone has been shaped and polished and then exclaims, "Beautiful! let us seek another diamond." Wait friends, allow the tools of freemasonry to shape some of these diamonds in the rough, before you pass judgment. It is the glory of the Christian church that it is God's hospital on earth. It receives the morally blind and lame for upliftal. If after uniting with the church, the old malady breaks forth, it patiently reapplies the bandages and ointment of the gospel. These are not pitilessly cast forth! True freemasonry is not a church. It offers no salvation of its own. It never says "Look unto me and be ye saved." But freemasonry, handmaid of the church that she is, emulates that example, and is full of pity and compassion for those who err! freemasonry is only another hospital; and as allopathy differs from homœopathy, so the treatment may be different, but the same Lord is God of both, and moral health is the end sought in each.

The foundation for such soul upliftal is only found in the fidelity to religious duties! And freemasonry begins with inculcating "Love to God." From the moment a stranger "seeking light" is admitted to the mystic chamber, he observes that through every part and detail of the

ceremonies there runs one idea like a golden thread in web of cloth—God. There is no travesty of divine things. No mummary. How the thought of God blazes from that letter of gold in the east! How the call to his service rises like the near words of a silver-tongued voice from the “Great Light” of the altar! God is everywhere. He was in the lodge room when those sublimest of all words were spoken by the candidate. By rite and ritual; by sign and symbol; by words and precept, freemasonry endeavors to keep those vows, and God’s reward for obedience before the mind of the craftsman. These are like the ring on the bride’s finger; they are a memento of the pledge and what he promised to obey. Thus you see the tendency of the teaching of freemasonry is to keep alive one’s purpose to serve God, and to elevate the moral standard of the craftsman’s living. Solomon, because of this “love to God,” spared not himself in the building of the temple; his wealth and talents were devoted to the work. So he who has truly entered into the spirit of freemasonry; he who really feels its sublime influence, has no hesitancy in applying himself and all that he has to the great work of making his soul a living temple for the indwelling of God; of which Solomon’s temple was only a type. God in the temple! He who arched the blue dome and studded it with laughing worlds; who set up the pillars of the earth; and swung the planets into sockets that are not seen, dwelling with man. O! what an incentive for the mason to restrain his passions, and to exercise his patience, and to carefully rear aloft the walls of his character, that the capstone may be brought forth with great rejoicing and receive the Master’s approval.

This work of building the moral temple also involves the mason’s love for his fellow-man. He who knew no guile, said: “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thy neighbor as thyself.” O! there is a luxury in doing good; to love men for God’s sake is the noblest of aims! Christ, to whom we look for immortality, was a manifestation of God’s love to men; Christ made that love

real. But now, freemasons share in the blessed work of making real to others that same love. This is part of every mason's religious obligation. During the "working hours" of life, many of these we call brethren fall sick through much weariness. There are times when adversity with a heavy hand, smites. How frequently do the night shades and chill damps of death gather in bright homes. It is the mission of freemasonry to carry to that weary one an elixir of sympathy; to stand beside that fallen one and say, "Brother, give me thy hand." Oh, yes; it is the mission of masonry to kneel by that bedside of death, and with soft touch wipe the sweat beads from the fevered brow, and whisper of Beulah land, where tear drops are not seen, and graves are not cut, and where the happy song is always singing. It is here that the freemason has the opportunity of proving his profession. He manifests his love to God, by loving the man that came from God's hand. The open palm, the sympathetic heart, the loving word, are the proofs of a man's masonry. These are the "level and square," trying his character to see if it is worthy. Ornamental veneerings attached to a man's reputation are like a network of frost on a window pane—it is gone with the sun's looking. So heart deeds, and not sentimental superficiality, will stand a searching glance from the "All-seeing Eye." Be sure that the moral and spiritual structure we erect has a correspondence to that "Great Temple" true masons revere. Go to the "trestle board" often. Photograph the design on your heart. O! freemasonry is a life, not a gibberish of empty phrases. This is the secret of its golden years. It is not built of hay and stubble, nor even of gold and silver, but of immortal mind. It is a temple of lively stones neatly joined together. Like the pyramids, unmoved in silent majesty, it looks down upon the passing centuries. Empires who saw its infancy have scattered like dust; but as the stars, freemasonry ever shines in the night of human struggle. Go to those pyramids and test the stones by the square and plumb and level, and you shall learn that these monuments of the past endure because of

masonic honesty in the work. So freemasonry abides, because of the patient, conscientious work that has cemented hearts together in the enduring bonds of an honest brotherhood. Its foundations of truth ; its pillars of wisdom, strength and beauty ; its dome of eternal brotherhood ; its spires that touch the bright blue skies of immortality, reveal the skill of the Supreme Architect, to whom be the glory forever. Yes, freemasonry, while not a church, is religion in practical operation. It is in harmony with that golden precept, "Pure religion, undefiled before God the Father is this : to visit the fatherless and widows in their affliction, and to keep ourself unspotted from the world." O ! freemasonry is human life in poetry. It is the discordant notes of toil blended into a symphony. Other principles of freemasonry are found :

3. In the moral ethics taught the brotherhood. Freemasonry is not a modern frame structure, built of unseasoned material, quickly put together, and which rests on the shifting sands of some popular notion. Freemasonry is a fabric of granite. "Truth" is the rock upon which the builders have erected the towers and pinnacles. Out of that truth, as a natural sequence, have risen the mighty walls of "duty to God" and "love to man." Then, most naturally follows this system of ethical doctrines. Through them freemasonry aims to present to the community the best type of manhood. It seems to me that if the canvas of "The Virgin at Prayer," or "The Carpenter of Nazareth" be considered a specimen of artistic skill, that masonry has lofty "ideals," of which it may be proud. Just think of that man who is fit to stand beside the immortal Lincoln ; he who threw his all into the same scale with those struggling colonists of 1776. Think of his fidelity, when untold English gold was temptingly placed before him. Think of his great, noble heart so broken with pity for those starving patriots at Valley Forge, that, general though he was, he knelt in the cold snow and prayed for them and their cause ! George Washington, the Father of his Country, was a Free and Accepted Mason ! I might mention other names that have been like "Tuscan pillars

for strength" in the business world—or like "Ionic columns for delicacy and elegance" in the social world—or like the "Corinthian pillar for beauty and richness" in the religious community, and who were Free and Accepted Masons. I say freemasonry has an honorable record.

It places before its votaries an "ideal character;" one that is true to God, true to his country and true to his brother. It gathers a great brotherhood about a man, and says: "Go forth a man; in battle we will reinforce you; be the largest man you can." And how does masonry develop that power which tends to lead the brotherhood up toward the ideal man? Ah, masonry!

Go with me to a masonic convocation. I will dare lift the mystic veil for a minute. What do we see? Not a goat! but one hundred men in the attitude of deep comfort and delight. There are the revered clergymen of many contending sects sitting close together; there the capitalist with bank account, and the artisan who toils at the bench familiarly conversing; look again, it is not a vision, there are those political opponents who have differed over tariffs sitting hand in hand. And from him who presides in the east we hear a magic word, "Brothers." Am I told that this is a forced unity? That only the rigid exclusion of sectarianism and politics give us that boasted concord? Ah, this is just where freemasonry is most practical in its working. True masonry does exclude from the lodge room that which creates heart burnings and strife. But freemasonry goes further. Without asking any man to yield one iota of his soul convictions, it directly places before him a common platform upon which he and his neighbor may meet and for a while forget their differences. Then that common ground is surrounded with so much that is bright and comforting, that each man is led to realize, "How delightful it is to dwell together in unity." What is the result of such teaching? Those craftsmen are led to dislike those divis-

ions which prevail in the outside world ; and while they recognize the truth that there must be difference of opinion politically and socially, yet broadened and deepened by that very lodge room influence, these men look with greater patience and charity upon others. Not only this, but those masons seek to reduce to a minimum that which brings discord in the outside world. Here is where masonry works practically for the upliftal of a race. This is the glory of freemasonry — that it enfolds in its motherly bosom representatives from all sects and every social station of life, and from every trade, and successfully blends them all together into one purpose and aim ! It is a wonderful fact, that no one enters a lodge of free-masons as a capitalist, or day laborer, or professional man ; each one, regardless of his occupation and social standing, enters only as a man ! Inside the portals they meet on a level. He whose lot calls him to the work-bench, weighs just as much in the estimation of masonic law, as he whose income is ten thousand a year ! This is its practical fellowship. This its practical leveling of the false distinctions of life. What a mighty influence is thus brought to bear on an individual, to lead him to treat the great subjects of the outside world in the same catholic spirit ! To be good and true, are the lessons taught by freemasonry. While influenced by such teachings a mason will not be hypocritical and deceitful. Sincerity and candor will distinguish him in all things. His heart and his hand will unite in promoting the welfare of others. He will seek to apply those sublime lessons, so that the rough ashlar of his human nature may be converted into the perfect ashlar of a true manhood, that scorns those trifles over which men of an inferior mind fret and fume.

Then too, that magnificent system of moral ethics set forth in the most sacred manner, the relations of masons in matters of charitable benevolence.

We do not publish to the world our acts of love ! But our secret giving and doing are often a cause of censure against us, when really our motives deserve commendation. Even here masonic action is on the line of revealed

truth. We hear the "Master Carpenter" of Nazareth say, "when thou doest thy alms, let not thy left hand know what thy right hand doeth, and thy Father which seeth in secret shall reward thee openly." Ah, freemasonry makes no noise and stands on no street corner blowing trumpets to attract attention to its charities.

Freemasonry does its work silently, but it is the work of a deep river that silently pushes on towards the ocean; and in that silence transforming the low lands into carpets of green tessellated with daisy and clover; in silence bearing upon its bosom the commerce of a nation; in silence turning the machinery of a thousand factories until the hum of lathe and spindle fills the air with the psalms of industry and gladness. But the noble old river is silent in its giving! Great forces, that do good, are generally silent in their work. There is no clanking of piston rod and puffing of steam accompanying the seasons, as they roll in their giving to man. Even the sun in great charity sends his messengers down to woo the seed up through the soil, and to open the blushing buds, and to fill the woods and fields with light and fragrance. And yet the sun bestows his bounty silently.

So freemasonry, in the great power of a united brotherhood, gives silently; with the force of a deep current, it sustains a true systematic benevolence! But it draws the veil of secrecy, that the wants of the unfortunate may not be exposed to the sneers of a cynical world, and that the giver may be doubly blest in his silent giving. True benevolence is only found in that charity which is a blessing to giver and recipient. Masonic benevolence blesses all concerned! It makes the giver more sympathetic; it soothes and strengthens the recipient; instead of publishing to the world a brother's misfortunes and irritating his sensitiveness, freemasonry secretly prepares him for the next battle. O, like an angel of mercy, freemasonry is skillful in its touch where there is heart hunger and material want! The world has no right to demand that we reveal the fallen brother placed upon his feet, or the widow sustained by many strong hearts, or the orphan

educated and watched over by true men. Freemasonry, in its work, ever abides by the truth, and plants it benevolence in the father's way — silently !

Again we discover that freemasonry teaches: 4. The rudiments of science and philosophy ! Freemasonry is vastly more than a society whose sole aim is sociability, or co-operative insurance. True, these mutual benefit organizations have answered a deep need, and the masonic brotherhood bestows honor where honor is due. But freemasonry handles principles that are connected with the highest natural laws in the universe. Freemasonry not only deals with the religious and moral parts of a man's nature, but it also touches the eyes of his intellect, and bids him think and study, and promises him marvelous beauties for his reward.

The various orders of architecture, the senses of human nature, the liberal arts and sciences are so interwoven with the symbols and principles of masonry that a treasury of knowledge both useful and entertaining is opened to the man who will study. Masonry well studied will discipline the mind, as well as cultivate its moral and religious traits. Masonry is so connected with science and philosophy through its rites and symbols that the minute one begins to study their meaning and connection he finds some great principle opening up an avenue of thought that bridges space and places his mind before the "throne of white," or carries his thought out into the universe to look up at the unwinding of some colossal law of nature. In these avenues of science and philosophy freemasonry takes the hand of the seeker after masonic light, and says: "Behold the majesty and love of God."

And finally masonry puts the capstone on the completed walls of its system of teaching by propagating the doctrine of immortality.

Symbolical everywhere else, masonry retains its symbolism here. Masonic initiation and instruction are a drama of human life. The construction of the temple is only a type of the building up of human character. The cross and crown of the last degree, and which, also sur-

mounting the temple, is the last symbol reaching skyward, corresponds with the completion of a master mason's life ; and that symbol reveals that after all, his hopes for a crown lie in the cross with which the crown is inseparably connected. True, freemasonry makes no covenant with God for salvation ; but here the chart indicates how the true immortality may be attained. Oh, my brothers, have you thought on this great truth which the craft teaches ? Life, long after the sun has burned to ashes in its socket ; life, long after the stars have quitted their ebon thrones and passed into the sepulcher of night ; life, long after the old ocean has gurgled out its last groan on the sands ; life, long after the earth has been placed away in winding sheet of oblivion. How are we planning and building for that life ? Our craft teaches care and vigilance. As freemasons, knowing the uses of the plumb and level and square, let us subdue our unholy passions and avoid the corruption of selfish practices, so that we may present to the Great Judge of the quick and the dead a pure, upright life, so given to love of God and our brother that we may receive the white stone with our new name written upon it.

Life eternal ! O ! to what an existence does freemasonry call attention. I seem to see the winter of death passing into the springtime of heaven. The pilgrims are coming home ; without seam, or wrinkle, or any such thing they come up from the earthly tabernacle to the celestial lodge. There are shining faces so bright that an archangel might light his torch by them ; the working tools are laid aside ; the battle with sin and care is over ; they gather there before the throne in one wide-sweeping arch that fascinates the eyes of admiring angels ; but lo ! the arch is incomplete, and as the angels begin to murmur, the Master Carpenter of Nazareth sits on His throne, and in marvelous beauty the royal arch of an eternal brotherhood is complete, and the trees of life clap their hands, and the crystal sea shimmers in the brightness of the King's presence, and voices like the music of many waters take up the song : Holy ! holy ! O ! King Brother, Thou art worthy to receive honor and glory.

The following masonic ode was next sung to the tune
 “America,” all uniting:

Hail universal Lord —
 By Heaven and Earth adored —
 All hail, great God!
 Before thy throne we bend,
 To us thy grace extend,
 And to our prayer attend,
 All hail, great God!

To thee our hearts do draw,
 On them, O! write thy law,
 Our Saviour God!
 When in this lodge we meet,
 And at this altar sit,
 O! do not us forget,
 Our Saviour God!

The impressive ceremonies closed with the benediction, pronounced by the Rev. Dr. Edmund Rowland, of St. John's P. E. church, Waterbury.

THE BANQUET.

After the exercises at the temple were completed, the masons formed in line and marched to the armory, where a sumptuous collation had been provided by the lady friends of the order. Five long tables, bountifully laden with choice edibles, extended across the armory. The excellence of the banquet and the efficiency of the service evoked many compliments and reflected unbounded credit upon the ladies.

The Grand Lodge then returned to the place where opened, and closed in due form.

